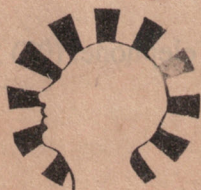


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FASAD

BY

MOHAMMAD UMAR CHAND



Sindh Philosophical Society

What does Qura'an say about
this pogrom in Pakistan, this slaughter in Sindh,
this carnage in Karachi,
and
this homicide in Hyderabad?

(La Tufsidoo fil ardhi ba'adha islaahiha)

Do not spread fasaad
in the land
after it has been set in order.
(7:55)

Muhammad Umar Chand

P.O.Box 914
Bandar Seri Begawan
Negara Brunei Darussalam

Telephone: (02) 32502

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Foreword

Man in society craves for peace, order, harmony, trust, confidence, and, naturally, for security.

The state of society in the Province of Sindh, for the last few years, is anything but civil or even human.

Those who conceived it, planned it and deliberately went in for it, are friends to none, not even to their own selves as individuals or groups.

Arrogance, greed and hatred when politicised behind religion, language or any exclusive interest, lead only to brutalization and disaster in society. Starting from bleak alienation, all and sundry end in common ruination.

The reasons behind this whole scenario are a matter of debate for the politicians and scholars. But, there is consensus on one point that the present horrors are not accidental. The roots of these alarming events go back in the past when the constitutions had either been delayed, abrogated or put in abeyance, and governments were replaced not by popular mandate or through ballot but through concert and conspiracy. This is our history—indeed, very sad and full of shocks. The present situation could well be termed as a cumulative effect of such vanities and vain heroics, whereby the democratic institutions were not allowed to flourish and get stabilized. Hence, the ambitious and antagonistic impulses and platforms have always been easily manipulated by a handful of conspirators and unscrupulous people by one means or another and under one pretext or than another.

Despite all odds, there are manifold possibilities of bridging the points and promoting goodwill amongst the people. The only thing which is required is the basic fairness of things from all the political parties adherence to democratic norms, demonstration of faith in people, and adoption of sincerity and honesty towards the welfare of the common

citizenry of this country irrespective of religious and communal and sectarian differences.

This booklet is an attempt at humanisation of the society in Sindh, and in Pakistan as whole. Mr. Muhammad Umar Chand, former Assistant Professor of English, Sindh Agriculture University, Tando Jam, has endeavoured to examine, explain and interpret the nature and seriousness of the prevailing phenomenon of vandalism in the Province in the light of the Quranic teachings and injunctions. He names it "FASAAD" in the idiom of the Holy Quran, and describes it as pogrom, a slaughter, a carnage, a homicide, as indeed it all has been, for those who have gone through it. When ruthless, organised crime pleads innocence and builds up alibies and receives grandiloquent articulations in the name of freedom of Press, and political cover and assistance on the plea of being a Cause, and when houses of God are used by it as command-posts for its nefarious work, what could that society, that state, that country be heading for? That indeed is the terrible question posed by the internalised demon of communalism, to the entire society in Pakistan. It is not merely a question of a political difference or two or of a single Opposition or the Combined one. In fact, the coordinators behind the phenomenon seem to have resolved to cripple the Society, demoralize and blackmail all its democratic forces, negate the people's will, and establish "a kingdom of prodigal criminality", of which they believe they alone could be and are the deserving masters.

Inter alia, a further factor which has been highlighted in the pages by the author here is "The role of mother-nature" in the affairs of human beings on earth. Divine nature generous, yet stern has its own course and code of laws. It favours only those who realize its facts and don't abandon its laws. This is what Prof. Mahammad-Umer Chand points out and asks us to sit up and decide as a nation whether we are committed to make this country a PAK+ASTAAN in the real sense or a FASAAD+ASTAAN by defying and setting aside what is natural, historical, sublime, legal, and all that is in the essential interest of the country as a whole. In this context, it seems, we have yet to prove ourselves to be worthy of the Nature's joint bounty, that is this great motherland of Pakistan for us.

Let us pray that discretion and sensibility would triumph, and trust and confidence in the Humanity of man would emerge from the present

crises which otherwise tends leading entire nation to the rocks. Let us appeal to all peace-abiding citizens to come out bravely and play their positive and purposeful role to help maintain peace and integrity of the society by withholding all type of sympathy and support to those all, who, in one way or another, are creating FASAAD, for it is essentially and absolutely unwanted and is against the spirit and the pronounced message of Quran.

The publishers are greatly indebted to prof. Mohammad Umer Chand for this most touching and valuable treatise, which speaks volumes of his loyalty to and sense of identity with his land and his love for peace, prosperity and welfare for all the citizens of the country.

Dated June 18, 1990

Department of English,
Sindh Agricultural University,
Tandojam.

AMIR ALI KADRI

SECRETARY,
Sindh Philosophical society

Do not Spread violence in earth
after it has been set in order

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Similitude of a city:

(from affluence and security to hunger and fear!)

Allah coins a similitude (for you):
a city that dwelt secure and well-content,
its provision coming to it in abundance from every side,
but it negated [fa-kafarat] Allah's favours,
so Allah made it experience the apparel of hunger and fear
because of what they used to do. (16:112)

And indeed there had come to them a messenger
from among themselves,
but they denied him,
and so the punishment seized them
while they were (still) wrong-doers. (16:113)

The Text is based on Marmaduke Pickthall, Maulana Abdul Majid Daryabadi and other translations of the Holy Quran. The headings and sub-headings are mine, and so are the explanatory notes in between brackets. The figures refer to the Surah numbers and the Ayat numbers.

(1) Signs' of an approaching Doom

SYMPTOMS: Fear and hunger precede total destruction!

And surely We shall try you
with something of fear and hunger,
and loss of wealth and lives and crops;
but give glad tidings to the steadfast. (2:155)

In truth, your Lord did not destroy
a township tyrannously
while people were doing right. (11:117)

And never did your Lord destroy the townships,
unless the people in it were evil-doers. (28:59)

CAUSES: (a) The Affluent resort to wickedness

And when We decide to destroy a township
We send a commandment to its affluent,
and afterward they commit abomination
(wickedness,) in it (disobeying);
So the Sentence (of punishment)
becomes obligatory
[fahaqqa 'alaihal qawl],
and then We annihilate it
with complete annihilation
[fa dammarnaha tadmeera]. (17:16)

(b) Fasaad /Evil seems virtuous to them!

In this way is made fair seeming
for the rejectors
what they are used to doing. (6:123)

evil

(c) The 'great ones', the Sinners, conspire
(against people!)

And in this way do We set in every town
 the 'great ones' [akaabira] as sinners—
 that they may conspire in it—
 and they do not conspire anything except against
 themselves
 but they do not perceive. (6:124)

(All the titles our 'akaabir' prefer to use for
 themselves are suggestive of 'bigness, haughtiness,
 pride and pomp', and possessiveness. All these words in various
 languages mean 'big', great, akbar, leader, 'possessor': wadera,
 Nawab, Raees, Mir, Pir, Shaikh, Sayyad, Shah, Khan, imam, Qaid,
 Jagirdar, Chowdhry,
 Landlord. These people, little as they might be in the eyes of Allah,
 wish to look 'great' in the eyes of
 other people, and that is why they have to resort to 'fassaad' just like
 Firawn who 'became big in the
 earth' [inna Firawna 'ala fil ardhi'] (28:3). Our
 'leaders' prefer to be remembered by these 'titles', which equate them
 with Allah, although only Allah is
 the one who deserves to be called 'Akbar'!)

Instead of seeking to become 'Imams', leaders, of the
'God-fearing people' (25:74), or being chosen to be
'Imam' as Ibraheem, peace be upon him, was chosen
(2:124), or like those people who 'were made leaders'
by Allah so that they could 'guide others to (Allah's)
command' (32:24, 28:5), these our 'leaders' are the
'leaders of infidelity' [aematil kufr] (9:12) who
'call their followers to Fire (Hell)' (28:41):

And he (Pharoah) and his hosts were stiff-necked in
 the earth unjustifiably and imagined that they would
 not be brought to Us. (28:39)

So We seized him and his hosts

^L
 (pharaoh)

and flung them into the sea.
So behold what has been the end of the ungodly.
(28:40)

We made them 'leaders calling to the Fire'
and they shall not be helped on the Day of
Resurrection. (28:41)

And We caused a curse to pursue them in this world
and on the Day of Resurrection they will be of the
castaways. (28:42)

Whoever follows such 'kubria' (big ones) and Saadaat
(leaders) will have plenty to repent for when they get
together on the 'Day of Reckoning':

On the Day when their faces are turned over
in the Fire, they will say:

"Oh, would that we had obeyed Allah
and had obeyed His Messenger." (33:66)

And they say: "Oh our Lord, indeed we obeyed our
leaders [saadatna] and our great men [kubraanaa],
and they misled us from the (right) way. (33:67)

Oh our Lord, give them (our leaders and great men)
double Torment and curse them with a mighty curse."
(33:68)

Such 'leaders of Kufr' who spread violence in the
earth, reviling Allah's religion, are enemies of
Allah, and they must be stopped from taking God's
earth hostage!

And if they violate their oath after their covenant
and revile your religion
fight those leaders of infidelity,
indeed, no oaths shall hold in their case.
Would they desist! (9:12)

(2) How is Allah's 'Sentence' executed?

Obviously, there are two ways for getting
the 'sentence' executed:

- (a) Allah executes His 'Sentence' through
His 'viceroys' on earth: If the people
and the state are in a position to carry
out the 'Law', there is a law regarding
'Fasaad'!

The only reward of those who make war upon Allah
and His messenger
and strive for corruption / violence
[fasaad] in the land
will be (depending upon the severity of the 'Crime') that they will be
killed
or crucified,
or have their hands and feet
on alternate sides cut off,
or will be expelled out of the land.

Such will be their degradation in the world ,
and in the Hereafter theirs will be
an awful doom; (5:33)
Save those who repent before you overpower them.
Then know that Allah is Forgiving Merciful. (5:34)

According to Ibne Abbas, Ash_Shafae and others, the reward of one
who kills without seizing property will be death. One who kills and
robs property will be crucified, one who robs without killing will have
his (right) hand and (left) leg cut off, and one who spreads terror or aids
it without personally getting involved in killing or robbing will be
exiled (or put into prison) until he makes amends and repents.

- (b) However, if the 'Viceroys' have turned wicked,
if the state law does not exist,
or if the 'weak' are not in a position
to carry out the 'Law' against the 'strong',
Allah brings about His ultimate, subtle,
natural 'Way' of carrying out the 'Sentence'—

It is the Law of Allah
which has taken course aforetime.
You will not find for the Law of Allah
aught of power to change.

[wa lan tajida li sunnatillahi tabdeela](48:23)

Say: "He is Able [Huwal Qadiru] to send
punishment upon you
from above you
(as in the case of the people of Noah and Lot),
or from beneath your feet
(as in the case of Qaroon),

**or to bewilder you with
mutual-conflict**

(as in the case of Bani Israel, and,
unfortunately, 'Us'),

**and make you taste the tyranny
of one another-**

See how We display the revelations so that
they may understand. (6:65)

Then, when they forgot that with which
they had been reminded,

**We opened to them the
gates of all things,**

till, even as they were rejoicing in that
which they were given,
We seized them unawares,
and behold, they were dumbfounded. (6:44)

So did We cut off the roots of the people who did wrong !
Praise be to Allah,
Lord of the Worlds! (6:45)

Corruption [fasaad] has spread over land and sea,
because of the evil that men's hands have earned,
so that He may make them taste a bit of what
they have been doing,
(also) in order that, perhaps,
they may return (to Allah). (30:41)

(This is because those who strive for 'fasaad'
are fighting against God,
but Allah does not like 'strife'!)

"... As often as they light a fire for war,
Allah extinguishes it.

Their effort is for corruption [fasaad]
in the land,
and Allah does not love the corruptors
[mufsideen]. (5:64)

(2)

What have we sown
that we should reap
such a bitter harvest!

(A) We are an arrogant people

- (1) We are so arrogant that we refuse to be
'humble even before Allah!

We had sent (messengers) already to people
that were before you,
and We visited them with retribution
and adversity,
in order that they might grow humble. (6:42)

If only, when Our punishment came on them,
they had been humble!
But their hearts were hardened,
and the devil made all that they used to do
seem fair to them. (6:43)

-
- (2) We are so arrogant, self-conceited,
that we refuse to take heed of 'the signs'
of Allah and His punishment!

And although you desire much,
most men will not believe. (12:103)
(Although) you do not ask them for a reward,

It (this Qura'an) is nothing but a reminder
to all the worlds. (12:104)

How many signs are there
in the heavens and the earth
which they pass by with a face averted
(without paying heed)! (12:105)

And (this is because) most of them do not
believe in Allah except that they associate
partners (with Him). (12: 106)

(In our particular situation, every one of us
considers himself 'a god', recognising no partnership
even with Allah, if we think we can 'paralyse and
burn and take a city hostage' with the help of our
self-righteous 'Truth- Worshipping' followers' and
get away with it.)

Are they then secure against what may come to them
as an overwhelming punishment from Allah,
or that there may come upon them of
a sudden
the Hour [the Doomsday]
while they do not perceive. (12: 107)

(3) In our hatred and fury, we refuse to see
how we are heading for self-destruction!

Say: "Have you imagined, if Allah should
take away your hearing
and your sight
and seal your hearts,
Who is the God that could restore
it to you except Allah?"
See, how We display the signs to you!
Yet still they turn away! (6:46)

Who is to suffer the consequences of this Fasaad!

Say: "Can't you see for yourselves,
if the punishment of Allah come upon you
unawares or openly,
would any one perish except
the wrong-doing people?" (6:47)

- (4) We resort to 'Fasad'inspite of the
Qura'an, the prophet, Islam and Allah
—as if none of them existed in our lives!

Our messengers came unto them of old
with clear proofs (of Allah's Sovereignty),
but afterwards (inspite of them),
indeed, many of them became exorbitant
in the earth. (5:32)

Woe to each sinful liar (45:7)
who hears the revelations
which are read to him,
and still continues in pride
as though he had never heard them!
So give him 'glad-tidings'
of a painful doom. (45:8)

(We wake up at dawn to eat our Sahari for the day's
fast, or come out of a Friday congregation only to pick up a Kalashan-
ikov in order to kill some innocent people belonging to 'another ethnic
group', 'another political party', or 'another religious sect'. Where is
our Islam and to what avail are our fasts and
prayers: [wailulil- mussaleen]!?)

(B) Our 'Ulema
(Religious Mawlavis as well as Secular Jourrefuse
to play their positive role in Society

- (5) Our 'Ulema (Religious as well as Secular)
hide the truth at their convenience,
supporting 'strife'!

Indeed, those who hide of the Scripture
which Allah has revealed,
purchasing a small gain with it,
they eat into their bellies nothing
other than fire.
Allah will not speak to them
on the Day of resurrection,
nor will He sanctify them,
and for them there is a painful punishment.
(2:174)

Those are they who purchase 'error'
at the price of 'guidance',
and punishment at the price of forgiveness.
How constant are they in their strife (which is)
leading them to the Fire! (2:175)

- (6) Our 'Ulema (Religious as well as Secular)
are in the forefront in sin, transgression,
evil speaking, and 'devouring illicit gains'!

And you find many of them exceeding one another
in sin
and transgression
and devouring illicit gains.

Indeed evil is that which they do. (5:62)

Why do not the Rabbis and the Ahbar
(priests and scholars) forbid
their evil-speaking
and their devouring of illicit gain?
Indeed, evil is their handiwork. (5:63)

- (7) Our 'Ulema, scholars, journalists, affluent
and influential persons, are too selfish,
self-centered, egotistical, and, sometimes,
timid, to be able to act as 'warners' and
'peacemakers' in our society!

If only there had been among the generations
before you men possessing a remnant
(of good sense) to warn (their people)
from corruption in the earth,
as did a few of those whom We saved from them!

The wrong-doers followed that by which
they were made affluent,
and they were indeed offenders [mujrimeen].
(11:116)

And your Lord is not one to destroy cities
wrongfully while their inhabitants were
men of rectitude (bent upon striving for peace!)
(11:117)

(C) The Greed of the 'Affluent' is destroying us!

- (8) We try to devour other people's wealth by whatever means we can. 'our scholars' (religious as well as secular) leading the way!

O you who believe, indeed many of
the religious scholars,
Ahbaar and Ruhbaan
(that is, Ulema, Mulla and scholars in our case)
devour the wealth of mankind want only
and prevent people from the way of Allah.
They who hoard up gold and silver
and do not spend in the way of Allah,
give them tidings of a painful punishment. (9: 34)

- (9) Greed in the 'affluent' leads them to violence!

See, man is ungrateful to Allah;
and, see, in the love of wealth he is a witness to it;
And, see, in the love of wealth he is violent
[shadeed]. (100: 6-8)

The wrong-doers follow that
by which they were made affluent,
and they are indeed offenders/ criminals
[mujrimeen] (11:116)

- (10) The 'affluent' persist on corruption!

And those on the left...

before this they were effete
with luxury and affluence,
and used to persist in the awful sin.
(56:41, 45-46)

If only when Our punishment came to them,
they had been humble;
but their hearts were hardened,
and the Satan made all that they used to do
seem fair to them. (6:43)

- (11) We are so greedy we want to get hold of
all the 'resources of income', forgetting
that other people have to live under the
same sky, too, refusing to learn anything
from the Prophets of yore?

And when Moses asked for water for his people,
We said: "Smite with thy staff the rock."
And there gushed out from it twelve springs;
each tribe knew their drinking place.
(We said to them:) "Eat and drink of that
which Allah has provided,
and do not act corruptly,
making mischief in the earth." (2:60)

(D) Our 'Leaders' behave like 'gods' on earth,
using us as their 'creatures'!

(12) We rally round 'leader gods', the
'Truth Worshippers', considering all
'others' to be 'Falsehood worshippers'.
We allow ourselves to be used and bullied by
them, carrying out their orders to kill
and be killed!

And in this way, We (says Allah) let some of
the wrong-doers (that is, the bigger bullies)
have power over others (smaller bullies)
because of what they are used to doing. (6: 130)

And in this way We have appointed
to every Prophet an enemy,
devils from among men and Jinn,
inspiring to each other gilded speech as a delusion.
And had your Lord willed, they could not have done so,
so leave them alone to their fabrication. (6:112)

And those who disbelieve are protectors
of one another. (8:73)

Nay, the evil-doers promise one another
nothing but deceptions. (35:40)

And the wicked, friends are they one to another,
and Allah is the friend of the God-fearing. (45:20)

And thus We shall keep some of the wrong-doers close
to others for what they were wont to work. (6:130)

(13) We have raised leaders who prosper and

thrive on 'fasaad'!

The hypocrites, both men and women,
they proceed one from another
(that is 'we' from 'them', 'they' from 'us'.)

They enjoin the wrong,
and they forbid the right,
and they withhold their hands
(from spending for the cause of Allah).

(In doing so) they forget Allah,
so He forgets them.
Indeed, the hypocrites,
they are the transgressors. (9:67)

-
- (14) Our leaders define 'Sulh' and 'fasaad'
(peace & reformation or corruption
and violence) according to their personal
interests- although Allah knows 'Muslih'
from 'Mufsid'!

And when it is said to them:
"Do not make mischief [fasaad] in the earth",
they say, "Indeed we are only peacemakers." (2:11)
They are indeed mischief-makers [mufsideen],
but they do not perceive. (2:12)

- (15) Our leaders break their Covenants to suit
their personal desires and whims — and
then make sure to blame others, because
'we' simply are holier than angels, while
'others' are always worse than 'devils'!

And when We made with you a Covenant (saying):

"Do not shed the blood of your people,
and do not turn (a group or party among)
your people out of your dwellings."

Then you ratified it (the Covenant),
and you were witnesses (to it).

Yet, it is you who slay each other
and drive out a party of your people
from their homes,
supporting one another against them
by sin and transgression
and if they came to you as captives (abductees),
you would ransom them (and take ransom on them),
whereas their expulsion (and abduction)
was itself 'Muharam' (prohibited) on you.

Do you believe in part of the Scripture (Quraan),
and disbelieve in part of it?

And what is the reward of those who do so except
ignominy (a shameful reputation) [khizya]
in this world,
and on the Day of Resurrection they will be
consigned to the most grievous punishment,
and (know that) Allah is not unaware
of what you do. (2:85)

Such are those who buy the life of this world at the price of the
Hereafter.

Their punishment will not be lightened,
neither will they have support. (2:86)

.....

And those who break the covenant of Allah
after ratifying it,
and sever that which Allah ordered to be joined,
and make mischief [yufsidoo] in the earth:
those, indeed they are the losers. (2:27, 13:25..)
....for them is the curse (of Allah)
and for them is the evil abode. (13:25)

- (16) We allow our leaders to build false castles of hope for us! The 'promises', 'demands', 'threats', and 'warnings' of our leaders please our hearts!

And of mankind there is one
whose conversation on the life of this world
pleases you,
and he calls Allah to witness
as to that which is in his heart;
and yet he is the most contentious
of the adversaries
[wa huwa aladul khisaam]. (2: 204)

- (17) Our 'Fasaad- worshipping leaders' use us in killing and burning live human beings, animals and property. And we just love it!

And when he goes away (from you), his effort in the land is to make mischief in it, and to destroy the production and the generation
[yuhlikal harth wan nasla]
and Allah does not love mischief [fasaad]. (2:205)

... and mischief [fitnah] is
far more grievous than blood-shed...
(2: 191, 217)

- (18) We allow our leaders to live with a boosted ego at our expense, our golden mottos being: 'Our leader must have his way, come what may! 'Our leader can never be wrong! As a matter of fact, we can defy God and His prophets, but not our 'leaders'! No way!

And when it is said to him, "Fear Allah",
pride takes him to (more) sin... (2:206)

These are the signs of Allah which We recite
to you with truth.

Then in what fact, after Allah and His signs,
will you believe? (45: 6)

Woe to each sinful liar (45:7)
who hears the revelations which are read to him,
and still continues in pride
as though he had never heard them.
So give him 'glad tidings' of a painful doom.
(45:8)

(19) We help our leaders in fighting against
the 'truth of Allah' with the weapons of
our falsehood!

And those who disbelieve
dispute with (the weapon of) falsehood so that
they may repel the truth with it
and they take My signs
and what they are warned of
as a mockery. (18:56)

Aye, We hurl truth against falsehood
so that it brains it,
and behold (how) it vanishes
and woe to you for what you utter. (21:18)

And say: "The Truth is come
and falsehood is vanished;
Indeed falsehood is ever vanishing." (17:81)

- (20) We not only allow carnage to take place,
we participate in it wholeheartedly,
proudly, forgetting how serious it is with
Allah!

Killing a believer on purpose!

And he who kills a believer wilfully,
his reward shall be hell,
as an abider in it for ever,
And Allah shall be wroth with him,
And (He) shall curse him,
and shall prepare for him
a terrible punishment. (4:93)

Killing a human, without legitimate reason,
is like killing the entire race of mankind!

“... For that reason,
We decreed for the Children of Israel
that whosoever kills a human being
for other than manslaughter
or corruption in the earth,
(i.e. as a Sentence carried out
by the State authorities)
it shall be as if he had killed all mankind,

and whosoever saves the life of one person,
(from getting killed wrongfully)
it shall be as if he had saved
the life of all mankind.

Our messengers came to them of old
with clear proofs (of Allah's Sovereignty)
but afterwards, indeed, many of them became
transgressors in the earth. (5:32)

**** & ****

(3)

How do we compare with the Ancients?

[We have outdone all the previous nations
in our evil ways as we have access to more
destructive ideas and weapons. The people of
'Aad, Thamud, Midyan, Lot and Moses would
stand aghast at our deeds! As you read about
these ancients, see where we stand in comparison
to them. If you wish, you may visualise
contemporary figures in place of the
characters in these stories.]

.....

(1) We and the 'Aad

(We have outdone the 'Aad, the people of the
Prophet Hud, peace be upon him, in our obsession
for authority, power, extravagance, and vengeance!)

The (tribe of) 'Aad denied the messengers of Allah,
when their brother Hud said to them:
'Will you not fear God! (26: 124)
Indeed I am a faithful messenger to you, (26:125)
so keep your duty to Allah and obey me. (26: 126)
And I am not asking you of any wages for it,
indeed my reward is with the Lord of the worlds.
(26:127)

You build on every elevated place
a landmark
out of vanity,
and take for yourself high (palatial) houses
as if you will abide there for ever. (26: 129),

And when you seize (your opponents),
you seize like tyrants,
(neither feeling pity, nor fearing God)
[wa idha batashtum, batashtum jabbareen].(26:130)

So fear Allah and obey me. (26: 131)
And fear Him Who has helped you with
that which you know
(whatever you have in terms of 'sons' and 'wealth') (26: 132..)

But as for 'Aad, they behaved arrogantly
in the land,
without right,
and they said:

"Who is mightier than us in power?"

Could they not see that Allah,
Who created them,
He was mightier than them in power?

But they denied Our revelations. (41:15)

Then We let loose on them a raging wind
in evil days,
that We make them taste the torment of disgrace
in the life of the world.

And indeed the punishment of the Hereafter
will be more shameful,
and they will not be helped. (41:16)

(They were thus punished for what they did,
and if 'we' don't mend our ways, there is
no way 'we' can escape our punishment that
'we' so rightly deserve for what we have been doing at this
time. Unless Allah has Mercy on us and helps us mend our
ways, the punishment is just around the
corner. Be sure of that!)

(2) We and Thamud

(We have out done the Thamud, the people of the Prophet Saleh, peace be upon him, in violating the natural law of 'division of resources' and in 'conspiring to kill the reformers':-Like them, we are also ready to kill the 'she camel' and the entire herd in order to get sole right to all the sources of income in our cities.)

And (the tribe of) Thamud denied
the messengers of Allah.
When their brother Swaleh said to them,
"Will you not ward off
(stop spreading evil, fearing God),
indeed I am a faithful messenger to you.
So fear Allah and obey me.
And I ask of you no wage for it;
my wage is with the Lord of the Worlds.

Do you consider yourselves secure (against Allah)
in that which is here before us,
in gardens and water-springs,
and tilled fields
and heavy-sheathed palm trees,
though you hew out dwellings in the mountains,
(considering it all) due to your skill?
(i.e. You do not consider it a grace from Allah).
Therefore, fear Allah and obey me. (26: 141-150)

...And remember how He made you viceroys after A'ad and gave you
station (authority) in the earth.

You choose palaces in the plains
and hew the mountains into dwellings.
So remember all the bounties of Allah
and do not do evil,
spreading corruption [fasaad] in the earth. (7:74)

And do not obey the command of those
 who transgress (inciting mayhem),
 those who spread [fasaad] in the earth
 and do not make peace. (26:151-152)

Division of the precious natural resource
 between urban and rural dispensations!

... He said, "Behold this she-camel,
 (representing the rural aspect of life)
 she has the right to drink,
 and you (the city-dwellers)
 have the right to drink,
 each on an appointed day.

And do not touch her with ill
 lest there come on you the retribution
 of an awful day. (26:153-156)

Lo, We are sending the she-camel
 as a test for them;
 So watch them
 and have patience. (54:27)

And inform them
 that the water is to be shared
 between (her and) them.

Every drinking (turn) will be witnessed." (54:28)

But they called their companion,
 (that is, one notorious for his atrocities)
 and he took,
 and hamstrung her. (54: 29).

But they hamstrung her,
 and then were penitent. (26:157)

(This penitence after such a heinous crime did not profit them.)
 So the retribution (of Allah) came upon them.
 Behold, in this is a sign for **you**—.

FASAD

(YOU means Y O U, the followers of Muhammad, pbuh.)

Then see how dreadful was My punishment
after My Warning. (54:30)

Lo, We sent upon them one shout,
and they became as dry twigs
(which would be rejected even by)
the builder of a cattle-fold. (54:31)

Yet most of them (from among you)
are not believers. (26:158)

And, know that your Lord,
He is indeed the Mighty
(if He wants to punish),
(and) the Merciful
(if He wants to forgive). (26:159)

Aversion to peace and reformation!

And We verily sent to Thamud their brother Salih,
saying: "Worship Allah."
And indeed they then became two parties,
quarrelling. (27: 45)

He said: "O my people, why do you hasten
on the evil rather than the good?
Why do you not ask the pardon of Allah
that you may receive mercy?" (27: 46)

They said: "We augur of you evil,
and of those who are with you."
He said: "Evil augury is for you with Allah.
Indeed you are a people about to be tried." (27:47)

The nine who joined forces in making 'Fasaad',
and 'would not rectify', as they wanted!
Saleh, pbuh, out of their way!

And there were nine groups (or their leaders)
in the city
who made mischief [fasaad] in the land,
and would not rectify (make peace.) (27:48)

They said: "Let us swear one to another
by Allah
that we indeed will attack him at night
(to kill him) and his people (family),
and afterward we will surely say
to his relative (friend) [wali]:
'We did not see the destruction
of the people of his household [ahlihi].
And indeed we are telling the truth.'" (27:49)

So they plotted a plot:
and We plotted a plot,
while they did not perceive. (27:50)

Then, did you see,
how was the end of their plotting?
And We destroyed them and their people,
every one. (27:51)

Then those yonder are their dwellings,
empty and in ruins,
-- because they transgressed.
Lo, in this is indeed a sign for
a people who know. (27:52)

And We saved those who believed
and did indeed fear God. (27:53)

(3) We and the Midyanites

(We have outdone the Midyanites, the people
of Shu'eyb, pbuh, resorting to arson,
deception, robbery, and high handedness in social
business, and official matters.)

Fraud in business and social transactions
weights and measures!

And to Midyan, We sent their brother Shu'aib.
He said: Oh my people, worship Allah,
you have no other god except He.
Surely, there has come to you
an evidence from your Lord.

So give full measure and weight;
and do not defraud people of their things;
and do not act corruptly in the earth
after the fair- ordering thereof.
That is good for you,
if you are believers. (7: 85)

Robberies, kidnappings, arson!

And do not sneak on every road
to threaten (and rob wayfarers),
and to turn away from the way of Allah
him who believes in Him,
and to seek to make it crooked.
And remember when you were but a few,
how He did multiply you.
And see what was the end of the corruptors.
(7:86)

More Affluence leads to More cheating !

He said: "O my people ! ...
And give not insufficient (short) measure
and insufficient weight.
Indeed, I see you well-to-do, affluent,
and, indeed, I fear for you the doom
of a besetting Day. (11:84)

Cheating leads to corruption [fasaad]!

And O my people, give full measure
and full weight
in justice,
and do not cheat people
in respect of their goods.
And do not do evil in the earth
causing corruption [fasaad]. (11:85)

What is better for us!

That which Allah bestows (leaves) with you
is better for you,
if you are believers;
and (if you still persist)
I am not a keeper over you. (11:86)

Give full measure ,
and be not of those who give less
(than the due),
and weigh with the correct balance,
and do not do evil,
making mischief [fasaad] in the earth.
And fear Him Who created you
and the generations of the earlier ones.
(26:181- 184)

And to Midian We sent Shueyb their brother, He said: "Oh my people,
Serve Allah,
and look forward to the Last Day,
and do not do evil, making mischief,
in the earth." (29:36)

Allah is the best Judge of your belief
or otherwise!

"And if there is a party of you
which believes in that with which
I have been sent,
and there is a party which does not believe,
then have patience until Allah judge between us.
He is the best of all who deal in judgement."
(7: 87)

Leaders should practice what they preach!

He said: "O my people, do you think,
if I am (acting on) a clear proof from my Lord
and He sustains me with fair sustenance from Him-
(how can I concede anything to you,
failing to deliver His message to you!)
And I do not want to do (behind your backs)
what I am asking you not to do.. (11:88..)

Reform should be the main objective!

I want nothing but reform
as far as I am able to (achieve).
My strength and ability is only from Allah!
On Him is my trust,
and to Him I turn penitent." (11:88)

(Difference of opinion with 'leaders'
of 'other groups' made them resort to violence and sin
against innocent people! That is exactly what is happening
in our country!)

And O my people,
let not the schism with me cause you to sin
so that there befall you that which befell
the people of Noah and the people of Hud,
and the people of Saleh,
and the (ruins of the) people of Lot
are not far off from you. (11:89)

And (therefore) ask forgiveness of your Lord
and then turn to Him (repentant).
Indeed, my Lord is Merciful, Loving. (11:90)

(4) We and the Pharoah

(We have outdone the Pharoah and his people in our tyranny and deception! Read Pharoah's story keeping in view what is happening in Pakistan. If you wish, you can imagine the characters in the story to be symbolic of the contemporary figures very well known to you. You will see Pharoahs and their 'magicians' bent upon destroying the order in this country.)

The end of the corruptors who exceed their limits!

Then, after them, We sent Moses with Our signs to Pharaoh and his chiefs,
but they exceeded their limits.
So see what was the end of the corruptors. (7:103)

Everyone is conspiring to 'possess the land' and its resources forgetting that it eventually belongs to Allah!

(He and) the Chiefs of Pharaoh's people said:
"Behold, this (Moses) is a knowing wizard;
(7:109, 26:34)
who would expel you from yourland:
now what do you command/ advise? (7:110)

And indeed We sent Moses with Our revelations and a clear warrant. (40:23)

To Pharaoh and Haman and Korah,
but they said: "A lying sorcerer!" (40:24)

And when he brought them the Truth from Our Presence, they said:
"Slay the sons of those
who believe with him,
and spare their women."

But what is the plot of the disbelievers
except in error manifest! (24:25)

The desire to 'possess' makes it necessary to kill the
reformers obstructing the way!

And Pharoah said: "Let me kill Moses,
and let him call his Lord (for help)!
See, I fear that he will distort your religion
or that he will cause violence (corruption and
confusion) [fasaad] in the land." (40:26)

Moses said: "Indeed, I seek refuge
in my Lord
and your Lord
from every proud arrogant person [mutakabbir]
who does not believe in the day of Reckoning." (40:27)

And a believing man of Pharoah's family,
who hid his faith, said:
"Would you kill a man because he says:
'My Lord is Allah!'
and has brought you clear proofs from your Lord?"

If he is lying, then his lie is upon him;
and if he is truthful,
then some of that with which he threatens you
will strike you.
Indeed, Allah does not guide one
who is a prodigal (extravagant), a liar. (40: 28)

Power and authority in this world are
not ever-lasting!

O, my people, yours is the kingdom of today,
you being uppermost (powerful) in the land.
But who would save us from the wrath of Allah
should it reach us?" (40:29...)

Pharoah insists he is guiding people
on the right path!

Pharoah said: 'I do but show you what I see
(to be best for you),
and I do but guide you to the path of rectitude,
[wa maa ahdeekum illa sabeelar rashaad.]"
(...40: 29)

(Allah testifies):
“.. they did follow the command of Pharoah,
and the command of Pharoah was not
(one to lead to the path of) rectitude
[wa maa amru Firawn bi-rasheed].” (11:97)

(Allah also testifies):
“And Pharoah led his people astray,
and he did not guide them.”
[wa adhalu Firawnu qawmahu wa maa hada].
(20: 79)

(How many Pharoahs in our land are striving hard to
lead us astray! May Allah show them and us the right
path!)

All 'magicians' are summoned for the great rally!

They said (to Pharoah): “Put him off awhile—
him and his brother—
and send into the cities summoners (7:111);
to summon all the knowing wizards to you. (7:112)
(That is, here, in our city).
And it was said to the people:
“Are you also gathering?” (26:39)
(Did they have a choice!)

Thus he threatened [fastakhaffa] his people
and they obeyed him
(that is, in gathering there on the 'big' day,
as required,
and in obeying him in all other respects.)

Indeed they were a god_forsaken people
[faasiqeen]. (43:54)

"Aye (they said, we will gather there),
so that we may follow (i.e. be ready to support)
(our) wizards if they are the winners." (26: 40)

Conspiracy in the making!

(Then) Pharoah went inside,
then he gathered all his plans (conspiracies)
then he came out (in the open). (20: 60)

A lie has to fail in the long run!

Moses said to him: "Woe to you,
do not invent a lie against Allah,
lest He destroy you by some punishment.
(Because) he who lies fails miserably."
(20:61)

Conspirers discuss pros and cons of their plans!

Then they (the Pharoah and his 'Magicians')
debated with one another what they must do,
and they kept their counsel secret. (20:62)

The Propaganda stunt—Accusations!

They said: "Behold, these are two wizards
who would drive you out from your country
by their magic,
and destroy your best traditions; (20: 63)

War of wits is afoot: everything depends upon success!

So arrange your plan,
and come in battle line.
(Because) whoever is uppermost this day
will be indeed successful." (20: 64)

Secret offers of rewards in case of success!

And all the wizards came to Pharoah, (saying:)
'Surely there will be a reward
for us if we are victors!'
(That is 'give us assurance, first.')

He said: "Yeah,
and surely you shall be the nearest (to me)." (7:114) (i.e. "Don't worry.
All your 'demands' will be met!")

All Magicians' Combined Party Bewitches people!

They said: "Oh Moses, either throw first,
or let us be the first throwers." (7:115)

He said: 'Throw';

And when they threw,
they cast a spell upon the people's eyes,
and overawed them,
and produced a mighty spell. (7:116)

'Truth' gets apprehensive!

And Moses conceived a fear in his mind. (20: 67)
We said: "Do not fear!
Indeed, you are to be the superior." (20: 68)

Past mistakes will be forgiven in case there
is a good intention and repentance!

It was said to him: "O Moses, do not fear!
Indeed, the messengers do not fear in My Presence!
Save him who has done wrong

(This alludes to the incident of the 'wrong' committed by Moses
referred to in 28:15-17)

and (if such a one) afterward has changed
evil into good,
then indeed, I am Forgiving, Merciful." (27: 10-12)

And (so) when they cast (their magic spell),
Moses said:

"That which you have brought is delusion
(magic, [sihr]),
indeed Allah will make it futile;
indeed Allah does not uphold the work of
mischief-makers." (10:81)

The Truth is bound to overcome the falsehood!

(It was said to Moses:) "Throw that which is in your right hand!

It will swallow up what they have fabricated.
Indeed what they have fabricated
is but a wizard's artifice,
and a wizard shall not be successful
to whatever point (of skill) he may attain."
(20:69)

And We inspired Moses (saying) "Throw your staff!"
And lo, it swallowed up their lying (false) show.
(7:117)

(It was said to him) "And put your hand
into the bosom of your robe,
it will come out white (but) without hurt.

This will be one among nine signs
to Pharoah and his people.
Indeed they were ever evil_living people." (27: 12).

Thus was the Truth vindicated
and that which they were doing was made vain.
(7:118)

Thus were they defeated and brought low. (7:119)

And Allah will make the Truth come out
Truthfully (victorious) by His command
[wa yuhiqqullahul Haqqa bikalimatihi]
however averse it may seem to the criminals.
(10: 82)

Wizards are ready to surrender to truth!

Then the wizards fell prostrate, crying:
"We believe in the Lord of the Worlds,
the Lord of Moses and Aaron."

Pharoah wouldn't allow his wizards to follow
the Truth, threatening to punish the
'Musliheen' as if they were 'Mufsideen'!

(Pharoah) said: "You put your faith in him
before I give you permission!
Indeed, he doubtless is your chief
who taught you his magic.
But soon you shall come to know:
I will cut off your hands
and your feet alternately,
and indeed, I will crucify you, every one."

They said: "It is no hurt,
for indeed to Lord we shall all return." (26:45_50)

Pharoah and other Mufsideen support Fasaad
because of personal enmity and arrogance!

And they denied them,
though their souls acknowledged them—
(all this because of) **spite** and
arrogance. (27: 14)

And he and his hosts were haughty
in the land without right,
and deemed that they would never
be brought back to Us. (28: 39)

Therefore We seized him and his hosts,
and abandoned them into the sea.
Behold what was the end of the evil-doers!
(28:40)

(Haven't we witnessed such miracles in our life time in the recent past!
How can we despair for future!)
"Leaders that invite to the Fire!"

And We made them leaders that invite to the Fire,
and on the Day of Resurrection
they will not be helped. (28: 41)

And We made a curse to follow them in this world,
and on the Day of Resurrection
they will be among the hateful. (28:42)

(5) We and the BaniIsrael

(We have outdone the Bani Israel, the people of Moses, in our insolent disobedience, transgression, 'rebellion' and the policy of 'non restraining'.)

Those of the Children of Israel who denied were cursed by the tongue of Daud and of Jesus son of Maryam. That was because they rebelled and used to transgress (5:78) (and) they did not restrain one another from the wickedness they did.

Indeed, evil was it that they used to do. (5:79)

Because of the wrong-doing (transgression) of the Jews

We forbade them good things which were (before) made lawful to them, and because of their mutual hindering from Allah's way; and of their taking usury when they were forbidden it; and of their devouring people's wealth by false pretences, We have prepared for those of them who disbelieve a painful punishment. (4:160)

(We have been transgressing, rebelling, committing wickedness, not restraining evil, hindering the right path and justice, running all our institutions on usury, and devouring other people's wealth by false pretences, and above all, we have been killing innocent people without right. Believe it or not, we will have to answer for it!)

Say: "Shall I tell you of a worse (case)
 than that for retribution with Allah?
 Worse (is the case of him) whom Allah has cursed,
 him on whom His wrath has fallen!
 Worse is he of whose sort Allah has turned
 some to apes and swine, and who worship idols.
 Such are in far worse plight
 and further astray from the plain path. (5: 60)
Enmity and hatred is cast among 'us'!

... and We have cast among them enmity
 and hatred till the Day of Resurrection.

As often as they light a fire for war,
 Allah extinguishes it.

Their effort is for mischief [fasaad]
 in the land,
 and Allah does not love mischief_makers
 [mufsideen]. (5: 64)

(6) We and Qaaron

(We have outdone Qaaron in our greed for affluence
and pomp by whatever means — rebellion, atrocity,
killing, abducting innocent people for ransom.)

Indeed Qaaron was a man of the Qawm of Moses,
but he oppressed them;

and We gave him so much treasure
that its stores' (keys) would have been
a burden for a troop of mighty men.

(Remember) when his own folks said to him:
"Do not exult yourself,
indeed Allah does not love the exultant."
(28: 76)

And seek the abode of the Hereafter
in that which Allah has given you,
and do not forget your portion of the world,
and be you kind as Allah has been kind to you,
and do not seek corruption in the earth;
indeed Allah does not love the corruptors."
(28:77)

He said: "I have been given these (treasures)
on account of the knowledge that I possess!"
(That is, 'what has God to do with it'!)

Did he not know that Allah had destroyed already
of the generations before him men
who were mightier in strength
and in respect of (hordes of people that)
followed them.

(And when We decide to punish them)
the guilty are not questioned of their sins.
(28:78)

(that is, after the guilt has been established,

there is no need to 'cross_examine' and delay the execution of punishment.)

'Affluence, pomp, and luxury' of some creating 'envy and desire' in others!

Then he went out before his people in his pomp.
Those who were desirous of the life of the world said: "Ah, would that we had also been given
the like of what has been given to Qaaroon.
Indeed, he is lord of a rare good fortune." (28: 79)

But those who had been given knowledge said:
"Woe to you!
The reward of Allah for him
who believes and does right is better,
and no one attains this except the steadfast."
(28:80)

So We caused the earth to swallow him
and his dwelling—place.

Then (inspite of his wealth and his followers)
he had no host to help him against Allah,
nor was he of those who (would be able to)
save themselves. (28: 81)

And in the morning
(when people woke up to see what had happened
during the nocturnal disaster),
the same people who had coveted his place
only yesterday, said: "Ah, welladay!
(Woe be to you!)
Allah enlarges the provision
of whom He will of His bondmen
and strains it (for whom He will).

If Allah had not been gracious to us
He would have caused it to swallow us also.
Ah, welladay,
the disbelievers never prosper."

As for that Abode of the Hereafter,
We assign it to those who seek
neither oppression in the earth,
nor yet corruption.
The 'goodly end' ['aaqibat] is for those
who fear Allah! (28:83)

(7) We and the people of
Lot, pbuh

(We have outdone the people of Lot, pbuh, in our sexual perversion and blindness. Think of all the sexual murders being committed in our cities including the rapes and murders of foreign and local women, some of them old enough to be grandmothers of the rapists, rapes and murders of innocent nurses and doctors who are there to help people when sick, and all those 'rape' cases turned into 'Zana' (adultery) cases by our 'lawyers', pending in our 'courts'!) In what way are we any better than the people of Sodom and Gommoth!)

And Lot, remember, when he said to his people:

"Indeed, you commit lewdness
such as no creature did before
in all the worlds. (29:28)

Don't you come into males,
and don't you cut the road
(committing highway robbery),
and don't you commit indecent (orgies)
in your (private) meetings?

But the answer of his people was only that they said: "Bring Allah's
punishment upon us
if you are a truth-teller." (29:29)

And Lot, when he said to his people:

"Will you commit abomination, while you see it.
(27:54)

(that is, you do it knowingly,
while you can see how horrible it is
in the eyes of your Lord).

Must you lust after men instead of women?

Nay, but you are a foolish, ignorant people
[qawman taj-haloon]." (27: 55)

He said: "O, my people, here are my daughters,
(that is, take them to be your wives),
they are purer for you.
Beware of Allah and do not degrade me
in (the matter of) my guests.

Is there not among you any upright man!
[a—laisa minkum rajulur rasheed]." (11:78)

... He said, "Would that I had strength
to resist you
or had some strong support (against you)! (11:80)

He said: "My Lord, give me victory
over this people who commit corruption
[Qaala Rabbinsurni 'alal qawmil mufsideen".
(29:30)

(The messengers) said:
"O Lot, behold, we are messengers of your Lord;
They shall not reach you.
So travel with your family in a part of the night,
and let not one of you turn around,
—except your wife,
behold what smites them will smite her, too.
Behold their appointed (moment) is for the morning;
Is not the morning nigh!" (11:81)

So when Our commandment came to pass,
We overthrew (the township of Sodom)
and rained upon it stones of clay,
continuously, without break, (11:82)

Marked with fire in the providence of your Lord
(for the destruction of the wicked)—
and that is never far away from the wrong-doers.
(11:83)

Are we going to learn anything from what happened to all
of those people before us?

So We took each one in his sin;
Of them was one on whom We sent
a hurricane [haasiba],
and of them was one who was overthrown
by the (Awful) Cry,
and of them was one
whom We caused the earth to swallow,
and of them was one whom We drowned.
It was not for Allah to wrong them,
but they wronged themselves. (29: 40)

And how many generations before them
have We destroyed!
Can you see a single man of them,
or hear from them the slightest sound. (19: 98)

And We did not send a prophet to any township
but We did afflict its people with tribulation
and adversity that perhaps they might grow humble.
(7:94)

Then We changed their evil plight for good till they
grew affluent and said:
"Tribulation and distress did touch our fathers."
(that is, it's nothing new).
Then We seized them unawares,
when they did not perceive. (7:95)
And if the people of the townships had believed
and feared (Allah, keeping from evil)
surely, We would have opened for them
blessings from the sky and from the earth.
But they belied every messenger,
so We seized them on account of
what they used to earn. (7:96)

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We, the people of Muhammad, peace be upon him

4

Nay, but they denied that (message)
the knowledge of which they could not compass,
and the interpretation of which
had not yet come to them.
Even so did deny those before them.
Then see what was the end ['aaqibat]
of the tyrants. (10: 39)

And of them is one who believes in it,
and of them is one who does not believe in it,
and your Lord is best aware of the corruptors.
(10:40)

And if they deny you, say (to them):
"To me is my work, and to you is your work.
You are blameless of what I do,
and I am blameless of what you do. (10:41)

Remember: 'Muslih' and 'Mufsid' will not
be treated alike!

Shall We treat those who believe and do good works
as those who spread corruption [Mufsideen]
in the earth?
Or shall We treat the God-fearing as the wicked?
(38: 28)

This is a Scripture that We have revealed to you,
full of blessing,
that they may reflect over its signs,
and that men of understanding may take heed. (38: 29)

And on us is nothing but making it manifestly clear [wa ma 'alaina illal
balaaghul mubeen]. (36: 17)

(4)

'A Code of Conduct'

What can we do to save us
from this Doom?

(All of us, on the whole, will have to play our positive roles in bringing about peace and tranquility to this sacred land of ours. Each individual and each group will have to shoulder personal and common responsibility. Our 'Ulema {both religious and secular,} our leaders {those who are running parallel mob-governments, and those who are running de jure governments}, and common people (who are getting killed and getting their houses burnt and bearing the brunt of the violence from both sides) will have to abide by a 'Code of Conduct' revealed to our Holy Prophet Muhammad, pbuh, in the shape of Quraan. No one comprehends all the 'blessings' in the Quran. We get from it basically what we seek and what Allah guides us to understand.

"Many have been misled by it,
and many have been guided by it;
and none are misled by it except the miscreants;
those who break the covenant of Allah
after ratifying it,
and sever that which Allah has ordered to be joined,
and who make mischief in the earth:
those are they who are the losers." (2: 26-27)

We will therefore point out a few guidelines for the benefit of the God-fearing people who would like to
bring this country back to sanity and peace!)

(A) What can our 'Ulema and
Scholars do?

1. (Our Ulemah, Journalists, elders and rulers
should try to do their duty towards stopping
this carnage. Their responsibility is the
heaviest and the utmost!)

Why do not the Rabbis and the priests
(i.e. the 'Ulema and the scholars in our case)
forbid their evil speaking
and their devouring of illicit gains?
Indeed, evil is their handiwork. (5:63)

If 'Ulema fear Allah, they should restrain people from
committing mischief instead of inciting them to destroy!

If only there had been among the generations
before you men possessing a remnant (of good sense) to warn (their
people) from corruption in the earth, as did a few of those whom We
saved from them
(in the past)!

The wrong doers followed that
by which they were made affluent (rich),
and they were criminals [mujrimeen] (11:116)

Restrain they must, even if the situation looks
desperately out of control!

And when a community among them said:
"Why do you preach to a people
whom Allah is about to destroy
and punish with an awful doom?",
they said, "In order to have an excuse
before your Lord and that perhaps they may fear Allah."

Eventually only one of the three groups
is to be saved the one that 'restrained from evil'!

And when they forgot that which
they had been commanded,
We rescued those who forbade wrong,
with dreadful punishment (on the rest),
(ie. both the groups: the evil doers
as well as those who did not restrain them)
--because they were evil_livers. (7:165)

So when they took pride in that
which they had been forbidden,
We said unto them: "Be ye apes,
despised and loathed!" (7:166)

(B) What can our leaders do?

(Our leaders must be careful about what they say. They must avoid issuing 'threats' and 'warnings', making unfair and unrealistic demands, throwing accusations and calling their opponents 'liars bent upon perpetuating their rule'. These not-so-golden words are not serving anybody's purpose. Instead of getting our problems solved, our foul language is closing all the venues of good_will and understanding on us. It is childishly immature to keep hurling these accusations, expecting falsehood to overcome all truth if it is repeated so often. Allah will never allow falsehood to prevail over Truth. What we are doing is, of course, against the teachings of the Holy Quraan and the Prophet Muhammad, peace be upon him, if we care anything about them. Even otherwise, it is suicidal to keep sowing the seed of hatred.

Those who sow the seeds of hatred will find 'the earth closing in on them' (13:41, 21:44). Those who are trying to throw some people out of their cities may find it hard to live there tomorrow. Allah's words can never be false:

"And they indeed wished to scare you from the land that they might drive you forth from there, and then they would stay (there) but a little after you." (17:76).

We, conveniently, forget what we did in other places and in other times, and how Allah made it difficult for us to be accepted there. If we can't stop what we have been saying and doing all this while, we are headed for a never-ending strife, which has already 'brought us to the brink of the abyss of fire'. (3:103) If our 'leaders' care to look for a way out, certainly there is one to be found in Quran and the teachings of the Prophet Muhammad, may peace be upon him.)

(2) Our Leaders must watch what they say, if they claim to be bondmen of Allah!

Tell my bondmen that they should say
only what is best.
(Otherwise) Satan would set up strife among them,
Satan is to man an open enemy. (17:33)

And who is better in speech
than one who summons to Allah,
and works righteously,
and says: "Indeed, I am of 'the Peaceful ones'
(or of those who surrender to the will of Allah,
or Muslims) [muslimeen]. (41:33)

Good and evil can not be equal.
Repel evil with what is good,
then behold, he between whom and you was enmity,
will be as though he was a warm friend. (41:34)

And none attains that (excellence of behaviour)
except those who are patient,
and none attains that (patience)
except the owner of mighty good fortune—
[wa maa yulaqqaha illa dhu hadhin adheem.] (41: 35)

And if a whisper from the Satan reach you,
then seek refuge in Allah.
Indeed, He is the Hearer (of what you say),
the Knower (of what you do). (41: 36)

(3) Our leaders must remember that they
will be held responsible for whatever they say,
whatever
they hear, whatever they see, and howsoever they
'feel in their hearts'!

Do not follow that about which you have no knowledge;
Indeed, the hearing and the sight and the heart—of
each of these you will be questioned (held responsible). (17:36)

Behold when the two receivers receive—
one on the right hand
and the other on the left,
(each) a sitter;
Not a word he (the speaker) utters
but there is a watcher ready (to record it).
(50: 17-18)

- (4) Our leaders must remember not to spread
unauthentic news or word of (fisq) which they
know would cause violence and trouble!

O you who believe, if an evil-liver [faasiq]
bring you tidings, verify it,
lest you smite some people in ignorance
and afterwards repent of what you did. (49:6)

- (5) Our Leader must remember to avoid accusing,
deriding, and belittling their opponents!

O you who believe,
let not a people deride another people
who may be better than they (are)...
neither defame one another,
nor insult one another by nicknames.
Bad is the name of lewdness
(that you give to your opponents)
after (you have confessed your) faith. (49:11)

O you who believe, shun much suspicion,
for indeed some suspicion is crime.
And spy not (on your opponents)... (49:12)

(C) What should the
'influential' do?

6. (What should the influential people such as 'Ulema, Journalists, Elders in the neighbourhood, the President, the Governors, the MNA's, the MPA's, the Ministers, Philanthropists do? Merely 'receiving' delegations and letters and telegrams from 'grieved' parties without telling people where they are right and where they are wrong comes neither within the command of 'inviting to goodness' nor the command of 'restraining from evil'.)

And there should rise among you
a (group of) people
who invite to goodness,
and enjoin right conduct,
and restrain (people from) the evil;
and such are they who would be successful
[muflihoon]. (3:104)

Surely, Allah helps him who helps Him (Allah),
Surely Allah is Strong, Mighty. (22:40)

Those who, if We give them power in the land,
establish prayer (worship),
and pay the poor-due [zakaah],
and enjoin kindness (reputable) [ma'arof],
and forbid iniquity (disreputable) [munkar],
and to Allah is the end of all affairs. (22:41)

Indeed Allah commands you to do justice ['adl]
and well-doing [ihsaan]
and giving to kindred;
and He prohibits lewdness [fahshai],
and wickedness [munkar],
and oppression, rebellion [baghiy].
He exhorts you that, perhaps, you may take heed. (16:90)

(D) What should the rulers
and the ruled do?

(What should the rulers and the ruled do in order to help the state maintain peace, carrying out impartial justice? What should the rulers (representing the State, the Government, the Ministers, the Administrators, the Police and other people in any kind of 'legal' or 'illegal authority', running an 'appointed' or a 'parallel' government do? Certainly, they will have to behave according to the natural law beneficial to mankind and society at large. They should not be striving to achieve what is beneficial only to their own 'group' or 'party'. If they stick to the laws provided by Allah, peace and tranquility are bound to return to our society. However, if they insist on carrying out their 'personal law'—God has promised not to help the cause of miscreants!)

(7) Stand witness for Allah even if it is against your personal interests:

O you who believe,
be you staunch in justice,
stand witnesses for Allah,
even though it be against yourselves
or (your) parents or (your) kindred,
whether (the case be of) a rich man or a poor man—
for Allah is nearer to both (than you are).
So do not follow (personal) whim
lest you lapse (from truth)—

and if you lapse or fall away,
then, see, Allah is ever Aware of what you do. (4:135)

(8) Stand witness for Allah even if it is in
favour of your foes

O you who believe,
be steadfast witnesses for Allah in equity,
and let not hatred of any people seduce you
that you do not deal justly.
Deal justly, that is nearer to piety [taqwa]!
Behold, Allah is Aware of what you do. (5:8)

(9) For ruler is the commandment that was
given to Daud, piece be upon him how to rule
and dispense justice without bringing in
personal feelings of likes and dislikes in the
judgement!

O Dawud, behold We have set you as a viceroy
in the earth;
therefore judge aright between mankind,
and do not follow the desire (of your personal whims), lest it beguile
you from the way of Allah.
Behold, those who wander from the way of Allah
will have an awful punishment.
This is because they forgot the Day of Reckoning.
(38:26)

(10) For rulers is also what Zul-Qarnain, peace be
upon him, promised to do with his people (with
a firm, benevolent hand), discriminating between
'good workers' and 'evil-workers', not as 'my
relatives and my enemies':

We said (to Zul-Qarnain):
“(Are) you going to chastise them

or take the way of kindness in respect of them?"
(18:86)

He said: "As for him who does wrong, presently we shall punish him,
and then shall he be brought back to his Lord
and He shall punish him
with a formidable punishment. (18:87)

And as for him who believes and works righteously,
for him will be a goodly reward
(from us and from Our Lord)
and soon shall we speak to him regarding
easing our tasks for him." (18:88)

- (11) For rulers (and their subordinates) is also the
advice that Moses gave to Haroon, peace be upon
them both:

And Moses said to his brother Aaron:
"Take my place among my people,
And ACT to CORRECT [Aslah],
And Do Not Follow the Way of Mischief-Makers."
(7: 142)

- (12) For rulers (as well as the ruled) is also the
promise that Prophet Moses, Pbuh, made to Allah
—after he committed a 'wrong', he admitted his
mistake and asked for forgiveness, and promised
not to support criminals!

And he (Moses) entered the city at a time
when people were lax
(i.e. sleeping, perhaps at midday or night)
and he found in it two men fighting,
one of his own caste, and the other of his enemies; and he who was of
his caste asked him for help
against him who was of his enemies.
So Moses struck him with his fist
and (that) brought his death.

He (Moses) said: "This is of the Devil's doing. Behold, he is an enemy, a mere misleader." (28: 15)

He (Moses) said :
"My Lord, I have wronged my soul,
so forgive me!"

Then He (God) forgave him.
Behold He is the Forgiving, the Merciful! (28:16)

He (Moses) said: "My Lord, as You have favoured me, I shall never again be a supporter of the criminals." (28:17)

- (13) For rulers is also the advice Allah gave to our Prophet Muhammad, peace be upon him: not to protect 'trust breachers' [khaeneen]

Indeed We, it is We, Who have sent down the Book
to you with Truth
that you may judge between people
by what Allah has shown you,
and then do not be a pleader
(supporter) on behalf of the deceivers.
[wa la takun lil_khaeneena khaseema]. (4:105)

- (14) Rulers and the ruled should not support the miscreants!

You had never hoped that this Scripture
would be revealed to you
(with all its blessings for a Just-Society),
but it is Mercy from your Lord,
So never be a helper to the disbelieving
(miscreants). (28:86)

- (15) The Rulers should be careful in dispensing with public funds. [amaanaat]!

And they question you regarding orphans.
Say: "To improve their lot is best.

And if you mingle your affairs with theirs,
then they are your-brothers.
Allah knows him who makes [fasaad] (spoiling it),
from him who makes improvements.

Had Allah willed he could have overburdened you
(making it hard for you).
Indeed Allah is Mighty, Wise. (2: 220)

Indeed Allah commands you that you restore
deposits [amaanat] to their rightful owners,
and if you judge between mankind, judge justly.
Indeed this is a blessing that
Allah has sent to you as a warning.
Indeed Allah is ever Hearer, Seer. (4:58)

And do not devour your riches among yourselves
unjustifiably (illegally) [bil-baatili]
nor take them to the officers (judges) [hukkam]
(in order) that you may thereby devour a portion
of other people's riches sinfully,
knowingly (while you know it). (2:188)

(E) What can the common people do?

(16) We should set our criteria for co-operation and non-co-operation right!

Co-operate with one another
in righteousness and piety,
and do not co-operate with one another
in sin and transgression;
and fear Allah,
indeed Allah is Severe in Punishment. (5:2)

And do not obey the command of those who transgress
(inciting mayhem)
those who spread [fasaad] in the land
and do not reform. (26:151-152)

Neither must you obey each ignominious
swearer (oath-monger),
defamer,
spreader-abroad of slander,
Hinderer of the good,
transgressor,
sinner,
malefactor (bastard) [zaneem] (68: 10-13)

(He is behaving like this)
because he possesses wealth and sons (followers)
(68:14)
That when Our revelations are recited to him,
he says: "Mere fables of the men of old!" (68:15)

Soon shall we brand him on the nose! (68:16)

(17) We should wish for and work for a peaceful and prosperous Pakistan?

We should ask ourselves what kind of Pakistan we want. Will it be

Tayyab + Astan or Khabuth + Astan?

It is all in our hands:
 whether we want to turn our country
 into a BALADU TAYYABU (Astan + PAK),
 or into a
 Baladu Khabuth (Astan + wickedness)

(a) If you want it to be a Baladu Tayyebu,
there is good news for you:

Eat of the provision of your Lord
 and render thanks to Him:

(Here is) a fertile (pure, pak, [Tayyab]) land,
 and Forgiving Lord! (34:15)

He it is Who sends forth the Heralding Winds out of
 His Mercy,
 until when they have gathered up heavily- laden cloud,
 We drive it on to a dead land
 and send down rain on it,
 bringing forth with it all manner of fruit.

In this way, shall We raise the dead-
 perhaps you may take heed. (7:57)

And the Pure Country [Baladu Tayyebu]
 (with fertile soil);
 its herbage coming forth by the will of Allah,..."

In truth your Lord did not destroy the townships tyrannously
 while the people were striving for reformation
 (and peace) [wa ahluha muslihoon]. (11:117)

(b) But if you want to turn our country into a
Baladu Khabuth (Khabithistan), "You are not
welcome" [La Marhaban bikum]. (38:60)

('Allah is waiting in ambushade to reward you with the scourge of His Torment' (89: 13 14), right here and now, before you get to Him for the final Reckoning!)

"...and that which is barren [khabuth], nothing comes out of it except scanty thorns. In this way do We make Our signs clear to the people who give thanks. (7:58)

Tayyab & Khabeeth (Paak & Naapaak) are not equal!

Say: "Equal are not the [khabeeh] (impure, na-paak, infertile) and¹ [Tayyab] (pure, paak, fertile), even though the abundance of the khabeeh (napaak) may please you.

So fear Allah, O men of understanding, that perhaps you may thrive. (5:100)

—and do not substitute the khabeeh (na-paak) for the Tayyab (paak).. (4:2)

'Say: "I only warn you by the Revelation, and the deaf do not hear the call when they are warned."' (21:45)

A Breath of Lord's Punishment!

And if a breath of your Lord's punishment were to touch them, they assuredly would say: "Alas for us, indeed we were wrong-doers." (21:46)

Nay, but We hurl the True against the false [baatil], and it (True) smashes (the falsehood), and it is bound to vanish.

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And yours will be woe for that which you ascribe.
(21: 18)

- (18) We should find a virtuous way of avoiding violence?

We should ask our Lord for forgiveness!

And those who, when they have committed a misdeed
or have wronged themselves,
remember Allah
and beg for forgiveness of their sins—
and who forgives except Allah?—
and do not knowingly persist
(on wrong-doing) they did, (3:135)

(The reward of such is) forgiveness from your Lord,
and gardens underneath which rivers flow,
therein they will abide for ever—
a bountiful reward for good workers. (3:136)

And whoever does evil
or wrongs his own soul,
then seeks forgiveness of Allah,
he will find Allah Forgiving,
Merciful. (4:110)

And with how many prophets have there been
a number of devoted men who fought (beside them).
They were not discouraged at anything
that happened to them,
nor were they weakened.

Their saying was only that they said:

“Our Lord, forgive us for our sins,
and the transgressions we committed
in our efforts,
hold our foothold secure,
and give us victory
over the disbelieving people.” (3: 147)

Call upon your Lord humbly and in secret.
Indeed He does not love the aggressors. (7:55)

And do not work corruption in the earth
[la tufsidu fil ardh]
after the fair ordering of it—
(that is, after peace has been established on it),
and call on Him in fear and hope.

Behold, the mercy of Allah is near to the virtuous
[muhsineen]. (7:56)

(The Prophet Noah, pbuh, said):
“And I have told them:
‘seek pardon of your Lord:
He is ever Forgiving.
He will send down rain in plenty from the skies for
you, and will help you with wealth and sons,
and will assign to you Gardens
and will assign to you rivers.’” (71: 10-12) (19)

We should always pray for overcoming the forces of de-
struction and disruption!

Let us pray with Prophet Lot, peace be upon him:

“My Lord, Give me help and victory over the
corruptors!”

— [Qaala: Rabbinsurni ‘alal qawmil mufsideen.” (29:30)

Let us also pray with Moses, pbuh and his people!

And Moses said: “O my people!
If you have believed in Allah,
then put trust in Him, if you have indeed surrendered (if you are indeed
[Muslimeen]).” (10: 84)

Then they said: “In Allah do we put trust.
Oh our Lord, oh make us not a lure
(temptation [fitnah])
for the wrong-doing people, (10: 85)

and of your Mercy,
save us from the people that disbelieve." (10:86)

Let us also pray with Syedna Ibraheem,
peace be upon him:

"Oh Our Lord, in You we put our trust,
and to You we return,
and to You is our journeying. (60:4)

O our Lord, do not leave us a temptation [fitnah]
(in the hands of) those who disbelieve,
and forgive us our Lord,
Indeed you are Mighty, the Wise." (60:5)

Let us also pray like the people of A'a raaf:

"Oh our Lord,
do not place us with the wrong-doing people." (7:47)

(20) We should try to do the best we can, and then leave
the rest to Allah!

If you sought a judgement,
now has the judgement come on you.
And if you cease
(from persecuting the believers)
it will be better for you;
But if you return (to your persecution),
We shall also return (to punishing you);
And your hosts will not avail you,
however numerous they may be,
and know that Allah is with the believers
(in providing His guidance and His succour). (8: 19)

Don't be one of those who do not hear!

Be not as those who say, 'We hear',
and they hear not. (8:21)

Who is the worst beast?

Indeed, the worst of beasts in Allah's sight
are the deaf,
the dumb
who have no sense. (8:22)

Wait for Allah's judgement!

Indeed, your Lord will judge between them
of His wisdom ,
and He is the Mighty, the Wise. (27: 78)

Trust Allah!

Therefore put your Trust in Allah,
because you stand on the plain Truth. (27: 79)

Indeed, you cannot make the dead hear,
nor can you make the deaf to hear the call
when they have turned to flee. (27:80)

And peace be upon those who follow
the path of guidance [huda]a
[was-salaam 'ala manitabia'al Huda] (20:47)

Indeed, it has been revealed to us
that the Torment will be for him
who denies and turns away. (20:48)

The Sindh Philosophical Society Stands for:

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- Promotion of democratic, Scientific and rational approach towards life.
- Contribution to academic peace and persuits.
- Including a sense of right citizonship.

Our other publications:

۱. اُر کو بیو فہر...
(خیالات ۽ افکار علام آء آء. قاضی)
۲. فرینچ انقلاب چار ڈاھا. (زیر طبع)

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